Toronto Baptist Seminary
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A TRANSLATION AND POETIC ANALYSIS OF PSALM 2

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CONTENTS

TRANSLATION 2
POETIC ANALYSIS 9
BIBLIOGRAPHY 18

TRANSLATION

1	
לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃	
Why do the nations rage And the peoples imagine a vain thing?	
רָגְשׁוּ (רָגַשׁ)	Qal perfect 3cp To rage
וּלְאֻמִּים (לְאֹם)	Conj + Noun mp Abs People
יֶהְגּוּ (הָגָה)	Qal imperfect 3mp To imagine
רִיק (רִיק)	Noun ms Abs *Vain thing*

2	
יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃	
The Kings of the earth take their stand And the rulers take counsel together Against the LORD and against his anointed one	
יִתְיַצְּבוּ (יָצַב)	Qal imperfect 3cp To take one's stand/stand up/firm
וְרוֹזְנִים (רָזַן)	Qal Ptc mp *Rulers*
נוֹסְדוּ (יָסַד)	Niphal (passive) perfect 3cp To take counsel/found
יָחַד (יַחַד)	*Together* Adverb

3	
נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃	
“Let us break their bands and let us cast from us their cords.”	
נְנַתְּקָה (נָתַק)	Piel (intensive) perfect (cohortative) 1cp (nun) To break Piel: R2 doubling, preformative vocal shewah and R1 patach Cohortative: qamets He ending
מוֹסְרוֹתֵימוֹ (מוֹסֵר)	Noun dp Constr + 3mp PS *Their fetters/bonds/bands*
וְנַשְׁלִיכָה (שָׁלַךְ)	Hiphil (causative) imperfect (cohortative) WC 1cp (nun) To cast/throw Hiphil: prefix patach + hireq yod Cohortative: qamets He ending
מִמֶּנּוּ (מִן)	Prep + 1cp PS *From us*
עֲבֹתֵימוֹ (עֲבֹת)	Noun dp Constr + 3mp PS (mo) *Their cords*

4	
יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃	
The One dwelling in the heavens laughs, The Lord mocks them.	
יוֹשֵׁב (יָשַׁב)	Qal Ptc ms To dwell
בַּשָּׁמַיִם	Here, according to Gesenius (page 405 S126 h), the vowel of the article is maintained after the prepositional prefix in poetry.
יִשְׂחָק (שָׂחַק)	Qal imperfect 3ms To laugh Note: Subject is the one dwelling in the heavens, Not Adonai
אֲדֹנָי	Adonai is not the subject of יִשְׂחָק bec it’s not WY?
יִלְעַג (לָעַג)	Qal imperfect 3ms To mock/hold them in derision

5	
אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃	
Then He speaks to them in his anger And in his fury He vexes them.	
יְדַבֵּר (דָּבַר)	Piel imperfect 3ms To speak
וּבַחֲרוֹנוֹ (חָרוֹן)	Conj + Prep + Noun ms Construct + 3ms PS *And in his fury/sore displeasure*
יְבַהֲלֵמוֹ (בָּהַל)	Piel imperfect 3ms + 3mp PS (archaic or poetic mp PS meaning "them") Piel: Shewah preformative, R1 patach, no R2 daghesh due to guttural He To terrify/vex/confuse

6	
וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃	
"*But* I myself <u>have</u> set my king upon Zion, my holy mountain."	
נָסַכְתִּי (נָסַךְ)	Qal perfect 1cs To set/install

7	
אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃	
"I will <u>surely</u> declare to the decree of the LORD <Note 1> He said to me, 'My Son you are. I today I have begotten you.	
אֲסַפְּרָה (סָפַר)	Piel (dagesh R2, "surely declare") imperfect (cohortative) 1cs To declare 1 Sam 30:25; 2 Kgs 11:12
אָמַר (אָמַר)	Qal perfect 3ms To say
בְּנִי (בֵּן)	2 Sam 7:14
יְלִדְתִּיךָ (יָלַד)	Qal perfect 1cs + 2ms PS To beget/give birth

Note 1: disagreement b/w LSB and ESV:

LSB: I will surely tell of the decree of Yahweh:

He said to Me

ESV: I will tell of the decree:

The LORD said to me

Note the Masoretic ole-veyored in אֶל חֹק

Goldingay agrees with LSB

8	
שְׁאַל מִמֶּנִּי וְאֶתְּנָה גּוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ׃	
Ask of me, And I will give the nations as your inheritance, And your possession (will be) the ends of the earth.	
שְׁאַל (שָׁאַל)	Qal imperative 2ms Imperative: R1 shewah, R2 patach, no preformatives (e.g. Taw) To ask
וְאֶתְּנָה (נָתַן)	Qal imperfect (cohortative) Waw Conjunctive 1cs Cohortative: qamets He suffix
נַחֲלָתֶךָ (נַחֲלָה)	Noun fs Constr + 2ms PS *Your inheritance*
וַאֲחֻזָּתְךָ (אֲחֻזָּה)	Conj + Noun fs Constr + 2ms PS *And for your possession*
אַפְסֵי (אֶפֶס)	Noun mp Constr *The ends/uttermost parts*

9	
תִּרְעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃	
You <u>shall</u> break them with a rod of iron, As a vessel of the potter you <u>shall</u> shatter them.’”	
תִּרְעֵם (רָעַע)	Piel imperfect 2ms + 3mp Piel: Preformative shewah To break Note: Some say To shepherd LXX, Syr, and Jerome rather link the verb with the more familiar rāʿâ, (Goldingay, page 93).
יוֹצֵר (יָצַר)	Noun ms Abs *Potter’s*
תְּנַפְּצֵם (נָפַץ)	Piel imperfect 2ms + 3mp PS To shatter

10	
וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃	
So now, O kings, be wise Be warned, O judges of the earth.	
הַשְׂכִּילוּ (שָׂכַל)	Hiphil (causative) imperative 2mp Imperative: He patach preformative + shureq postformative To be wise
הִוָּסְרוּ (יָסַר)	Niphal (passive/reflexive) imperative 2mp I – Yod He is a prefix characteristic of the Niphal stem in certain moods Dagesh in Waw is assimilated nun stem prefix To warn/be instructed/learn

11	
עִבְדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃	
Serve the LORD with fear And rejoice with trembling	
עִבְדוּ (עָבַד)	Qal imperative 2mp To serve/work
וְגִילוּ (גִּיל)	Qal imperative 2mp To rejoice
בִּרְעָדָה (רַעַד)	Prep + Noun fs Abs *Trembling*

12	
נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף וְתֹאבְדוּ דָּרֶךְ כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ׃	
Kiss the son lest he be angry And you perish *in* the way For his anger will burn in but a little time Blessed (are) all who take refuge in him.	
נַשְּׁקוּ (נָשַׁק)	Piel (intensive) imperative 2mp Piel: dagesh R2 To kiss
בַּר (בַּר)	Aramaic Noun ms Abs OR Hebrew Adverb *Son* (Aramaic) or *in purity/sincerely* (Hebrew)
יֶאֱנַף (אָנַף)	Qal imperfect 3ms To be angry
וְתֹאבְדוּ (אָבַד)	Qal imperfect Waw Conjunctive 2mp Alephא-B-D is perish/vanish Ayinע-B-D is serve To perish
דָּרֶךְ	An accusative of respect (*as regards to the way*) not an accusative loci (*with regard to the way*)
יִבְעַר (בָּעַר)	Qal imperfect 3ms Subject: his anger אַפּוֹ To burn
כִּמְעַט (מְעַט)	Prep + Noun ms Abs
אַשְׁרֵי	Noun mp Abs Blessed
חוֹסֵי (חָסָה)	Qal Ptc mp Construct To take refuge

POETIC ANALYSIS

Psalm 2 is the end of the inclusio of Psalms 1 and 2 and completes the introduction to the Book of Psalms. Psalm 2 is made up of four sections: verses 1-3 describe the nations' plans(a), verses 4 to 6 describe the LORD's response to them(b), verses 7 to 9 describe the king's own response(b'), and verses 10 to 12 describe the implications for the nations(a'). The format of Psalm 2 is abb'a'[1].

Psalm 2 has cases where the article is omitted from a noun. The article is not consistently used in Biblical Hebrew. The omission of the article is most common in poetry such as that found in the Book of Psalms. In verse 2, Waltke and O'Connor note the omission of the article in יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ (*The Kings of the earth take their stand*)[2]. Waltke and O'Connor also note the omission of the article in verse 8's וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ (*and your possession (will be) the ends of the earth*)[3]. The article is also missing in verse 1's לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃ (*Why do the nations rage and the peoples imagine a vain thing?*). In verse 12, the object is missing the definite article נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף (*Kiss the son lest he be angry*). In the case of verse 2, the article is omitted (אֶרֶץ) where it would be expected in poetry and, according to Waltke and O'Connor, the pattern of the non-use of the article is more common in older poetry, though the pattern of article omission is also found in relatively late poetic passages and in prose[4]. Gesenius explains that the article may be omitted on rhythmical grounds or for rhetorical reasons[5]. Davidson notes that Hebrew poetry greatly dispenses with the article and often omits it in cases where Hebrew prose would include

[1] Goldingay, pages 96-89.
[2] Waltke and O'Connor, page 250.
[3] Waltke and O'Connor, page 250.
[4] Waltke and O'Connor, page 250.
[5] Gesenius, page 405 (S126 h).

it[6]. In verse 2, Davidson notes the lack of the article in וְרוֹזְנִים (*<u>the</u> rulers*) and explains that certain archaic terms have acquired the force of proper names and do not take the article[7]. For verse 2 (מַלְכֵי־אֶרֶץ), 8 (גּוֹיִם), and 10 (מְלָכִים), poetry is the reason for the omission of the article[8].

Psalm 2 also contains the archaic or poetic 3mp pronominal suffix מוֹ, twice in verse 3 and once in verse 5, with nouns. According to Gesenius, this occurs almost exclusively with later poets and cannot be taken as an indication of archaic language as it could be a revival of really old forms[9].

In verse 1's לָמָּה רָגְשׁוּ גוֹיִם, Davidson recommends the use of the English present (*Why do the nations rage?*), though he points out that the simple perfect is used to express an action completed either in reality or in the thought of the speaker[10]. In Biblical Hebrew, the perfect tense is used to express completed actions where English also uses past tenses. The English perfect uses *have* to denote an action finished in the past but continuing in its present effects. Gesenius says that the English imperfect can be used instead of the English perfect in cases where the action or state in question is regarded as still continuing or having just taken place rather than already completed. The English imperfect corresponds to perfects in poetic or prophetic parallelism[11].

Psalm 2 uses cohortatives. The cohortative is the volitive mood of the first person. The cohortative is formed by adding a paragogic qamets He (ה) to the ending of the verb. The term cohortative is properly applied only to the plural and to one meaning[12]. The most common

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[6] Davidson, page 39 (S22 R3).
[7] Davidson, page 23 (S19 R 4).
[8] Davidson, page 39 (S22 R3)
[9] Gesenius, page 258 (S 91 l).
[10] Davidson, page 68 (S39 b).
[11] Gesenius, page 312 (S106 l) and Gesenius, page 319 to 320 (S108 b).
[12] Jouon and Muraoka, page 346.

meaning of the cohortative is the 1st person plural of the English imperative[13]. The sufformative qamets He (ה) is treated like is treated like the hireq yod sufformative and the shureq sufformative. The qamets He (ה) takes the stress in context, and the preceding original short vowel is dropped.

Verse 3 contains a cohortative of exhortation, נְנַתְּקָה, a Piel perfect 1cp with a qamets He suffix (*Let us break their bands*) in which the kings of the earth and the earth's rulers, plural speakers, encourage one another to take action and summon others to help[14]. The cohortative expresses the kings' and rulers' desire using the first person as the subject of the action. The qamets he (ה) sufformative adds a volitive nuance to the form of the future, in this case an appeal to someone else's will. The cohortative expresses the kings' and rulers' personal interest in the action of breaking the bands of the LORD and His anointed one. Verse 3's נְנַתְּקָה (*let us break*), is from נְנַתֵּק (tsere vowel under the taw). This is different from other cases in Biblical Hebrew in which the preceding vowel reappears and takes the stress or cases in which the preceding original long vowel is naturally maintained and retains its stress[15].

In verse 3, the cohortatives נְנַתְּקָה and וְנַשְׁלִיכָה express the will or strong desire of the speaker[16]. The speaker believes that he has the ability to carry out his inclination to break their bands and to cast their cords and so it takes on the colouring of resolve as opposed to request[17]. If the speaker is doubtful, it expresses a wish, hope, or desire, or even a prayer, as in *We might break their bands and cast their cords from us*. In the first person plural, the speakers seek to instigate or encourage each other to the action of breaking their bands and casting their cords.

[13] Jouon and Muraoka, page 347.
[14] Arnold and Choi, page 79, Waltke and O'Connor, page 574 and Gesenius, page 319-378 (S108 b).
[15] Jouon and Muraoka, page 127.
[16] Waltke and O'Connor, page 573.
[17] Waltke and O'Connor, page 573.

Verse 3 also uses repetition: *Let us break their bands / and let us cast from us their cords*. The two colons end with the 3mp מוֹ pronominal suffix, resulting in *their bands* and *their cords*. Repetition is used for the sake of ornamenting, for satisfying the ear, and for a pleasing effect[18]. The unusual מוֹ suffix replaces the more normal הֶם 3mp pronominal suffix and indicates that rhyme was cultivated and not accidental[19].

In verse 6, וַאֲנִי is a first person personal pronoun that provides psychological focus according to Waltke and O'Connor[20] and is used to give express emphasis to the subject according to Gesenius[21]. וַאֲנִי brings strong emotional heightening and focused attention or deep self-consciousness according to Takamitsu Muraoka[22]. The first person, the one dwelling in the heavens, Adonai (verse 4), is in a flash of self-assertion: *But I myself have set my king upon Zion* (וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן). According to Davidson, the simple Waw in וַאֲנִי is often used where English uses adversative particles, hence *But I* rather than *And I*[23].

Verse 6's וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן (*But I myself have set/installed my king upon Zion*) is an instantaneous perfective and a performative[24]. An instantaneous perfective represents a situation occurring at the very instant the expression is being uttered. This use appears chiefly with *verba dicendi* (verbs of speaking, swearing, declaring, and advising). The epistolary perfective in verse 6 may be seen as a special case of the instantaneous perfective and the performative in which the speaking and acting are not only simultaneous, but identical.

[18] Kugel, pages 229-230.
[19] Kugel, page 248-249.
[20] Waltke and O'Connor, page 296.
[21] Gesenius, page 437 (S 135 a).
[22] Waltke and O'Connor, page 296.
[23] Davidson, page 203 (S155).
[24] Waltke and O'Connor, page 489.

In verse 6, I have translated הַר־קָדְשִׁי as *my holy mountain* (as in *But I myself have set my king upon Zion, my holy mountain*). הַר־קָדְשִׁי can also be translated *my mountain of holiness*, but cannot be translated *the mountain of my holiness* according to Jouon and Muraoka[25]. The union between the two nouns which make up the genitive group of הַר־קָדְשִׁי is very close and the suffix logically affects the block and not the second noun. The hireq Yod pronominal suffix is being considered a genitive, a noun with a suffix is equivalent to a noun constructed on a determinate noun. Waltke and O'Connor translate הַר־קָדְשִׁי as *my holy hill* because it is an attributive genitive with a pronominal suffix attached to the genitive that modifies the whole chain. With this attributive genitive, *hill* is characterized by *holiness* as opposed to an epexegetical genitive in which *holy* is characterized by *hill*. Waltke and O'Connor and Davidson agree with Jouon and Muraoka. Waltke and O'Connor state that since nouns in a construct chain constitute a unified idea, a pronominal suffix attached to the last noun in a chain logically affects the whole construction[26]. Davidson explains that the relation of the noun הַר (*mountain*) to its material or quality is often expressed by the genitive of quality קָדְשִׁי (*holy*) and that the hireq-Yod suffix of the genitive applies to the whole expression (הַר־קָדְשִׁי) and is a single conception[27].

In verse 7, בְּנִי אַתָּה (*you are my son/my son you are*) is a genitive or relation involving kinship and human relationship. Adonai, the One dwelling in the heavens (verse 4), has His son. אֲנִי הַיּוֹם יְלִדְתִּיךָ (*Today, I myself have begotten you*) is a past-time reference, a situation that occurred in the recent past, requiring the use of the auxiliary "have" in the English translation. While the form appears to be perfect, the idea is simple past – a recent perfective[28].

[25] Jouon and Muraoka, page 487. Note that Gesenius does translate it properly as the hill of my holiness at page 440 (S135 n).
[26] Waltke and O'Connor, page 304.
[27] Davidson, page 13 (S3) and page 43 (S24 R2).
[28] Waltke and O'Connor, page 487.

In adjectival genitive phrases, the construct and genitive modify each other, one specifying the features of the other. While in English, comparable semantic structures often involve adjectives or, less often, noun compounds, genitives are not usually used[29]. Hebrew expressions of attribution, substance, and class-membership often use constructs. In verse 9, the genitive of substance בְּשֵׁבֶט בַּרְזֶל, rod of *iron*, a simile or metaphor, is a genitive of material that denotes the material from which the construct rod is made[30]. The rod or sceptre is made of iron. The relationship between the rod and its iron is expressed by means of the genitive construction. English expresses the genitive relationship between *rod* and *iron* with the word "of" in which the noun *iron* acts as a genitive modifier of *rod*. שֵׁבֶט is in the construct state in which the nouns *rod* and *iron* are bound together to form a construct chain. In the construct + genitive structure, the genitive *iron* modifies the construct *rod* as an attributive adjective. The rod, which can serve as a tool for correction, is made of iron and is to be used as a weapon as opposed to a shepherd's rod which is made of wood.

In verse 10, the Waw of וְעַתָּה, like *and* in many languages, expresses a nuance of emotion rather than a logical link. Translated *So now, O kings, be wise*, in my translation, it is translated as *and now (kings, understand*) by Jouon and Muraoka[31]. Hebrew shows a very marked tendency towards the syndetic construction with Waw in which colons are joined together by the conjunction waw[32].

[29] Waltke and O'Connor, page 148.
[30] Jouon and Muraoka, page 16, Waltke and O'Connor, page 151, and Davidson page 42 (S24).
[31] Jouon and Muraoka, page 613.
[32] Jouon and Muraoka, page 610.

In verse 12, the translation of נַשְּׁקוּ־בַר (*Kiss the son*) is the subject of controversy[33]. The King James Version and the 1599 Geneva Bible translate it as *Kiss the Son*. The English Standard Version reads *Kiss the Son* and the New International Version reads *Kiss his Son*. The Complete Jewish Bible, a Messianic Jewish translation, translates it as *Kiss the son*. The Orthodox Jewish Bible, a 2002 English language Messianic Bible version, translates it as *Kiss the Bar* (Ben, Son). On the other hand, the LXX reads *Be disciplined* (δράξασθε παιδείας). Jerome's Latin Vulgate reads *embrace instruction* (*apprehendite disciplinam*). The New English Translation translates it as *Give sincere homage*. The 1917 Jewish Publication Society of America Tanakh reads *Do homage in purity*. Goldingay in his commentary treats נַשְּׁקוּ־בַר as an appended to verse 11 prior to verse 12 and translates it as *submit sincerely*[34].

The two alternative translations for נַשְּׁקוּ־בַר are (i) *Kiss the Son*, in which בַר is interpreted as the Aramaic noun "Son" and (ii) *Do homage in purity* (JPS) or *Kiss sincerely* using the Hebrew adjective pure (בַּר). The Aramaic would be a poetic choice to address verse 1's foreign nations and peoples and verse 2's kings of the earth and rulers in their regional tongue of Aramaic. The Aramaic omits the definite article. The Hebrew בַּר is an adjective meaning pure, clear, or sincere. The rest of the Psalm is in Hebrew and verse 7 contains the Hebrew word for son (בֵּן) rather than the Aramaic.

Certain translations interpret בַּר in Psalm 2:12 as the Aramaic word for son, as in Daniel 7:13's Aramaic כְּבַר אֱנָשׁ (*like the Son of Man*). The Aramaic use of Son is evident in the NT

[33] See for example, Tovia Singer, "Evangelical Christian confronts Rabbi Tovia Singer at Jerusalem lecture: Bible says 'Kiss the Son!'" https://www.youtube.com/watch?v=tGrETdLf4TI (accessed March 23, 2026); Tovia Singer, "Christian Bible Corrupted Jewish Bible! Kiss the Son? -Rabbi Tovia Singer" https://www.youtube.com/watch?v=EV_sCvJiKWQ (accessed March 23, 2026); Tovia Singer, "Rabbi Tovia Singer: Christians Corrupted Psalm 2:12 and Inserted a Bogus Phrase "Kiss the Son"!" https://www.youtube.com/watch?v=zTsxWt-lPeU&t=1218s (accessed March 23, 2026).

[34] Goldingay, page 93.

names Bar Jesus and Barnabas. While Daniel 7 is in Aramaic, Proverbs 31 is in Hebrew and verse 2 uses the Aramaic word for son מַה־בְּרִי וּמָה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי (What are you doing, my son? What are you doing, son of my womb? What are you doing, son of my vows?). However, proponents of not translating בַּר as *son* point to Proverbs 31:3's use of the Aramaic word for king מְלָכִין (-in suffix instead of –im suffix, the usual Hebrew masculine plural ending). Other translations, pointing to Psalm 2:7's use of the Hebrew word for son (בְּנִי אַתָּה (*You are my Son*)), do not translate בַּר as Son. The use of Aramaic words in Hebrew may have come later (e.g. the Babylonian exile in 587 BC). The use of the Aramaic word for son in Psalm 2:12 as opposed to the Hebrew word for son in verse Psalm 2:7 could indicate that the son who is the LORD's anointed one (מְשִׁיחוֹ) in verse 2 must be worshipped by those outside of Israel.

In verse 12, פֶּן־יֶאֱנַף וְתֹאבְדוּ דֶּרֶךְ (*lest he be angry and you perish in the way*), is a rare case of w-yiqtol (Waw Consecutive) which is a weak Waw and future instead of a w-qatalti (Waw Conjunctive). According to Jouon and Muraoka, the idea of consecution would require an energic Waw and thus וְאֹבְדֻם[35]. Davidson notes that it is rare that an imperfect with simple Waw is used instead of Waw perfect[36].

Verse 12's אַשְׁרֵי כָּל־חוֹסֵי בּוֹ (*Blessed (are) all who take refuge in him*) is also an example of a genitive and the construct state in which a noun which is the attribute of another noun is put in the genitive. The genitive relationship is expressed by the close phonetic union of the two nouns, the first of which is said to be constructed on the second[37]. The construct state is the formal expression of the genitive relationship. The two nouns are put in a genitive relationship and form a compact unit and nothing must separate them. In verse 12, the participle חוֹסֵי in the construct

[35] Jouon and Muraoka, page 375.
[36] Davidson, page 80 (S53 R1).
[37] Jouon and Muraoka, page 434.

state before the preposition בְּוֹ represents a participle constructed on a noun. A prepositional phrase most often stands after a construct participle, a usage similar to the genitive of a mediated object[38]. In the usual phrase, the preposition is omitted, while in verse 12 it is retained. The prepositional phrase בְּוֹ (*in him*) stands after the construct participle חֹסֵי (*who take refuge*).

Psalm 2 is an inspirational poetic and prophetic psalm. God, and not man, is in control. Jesus, the annointed God-Man-King-Son whose purity is to be kissed and to whom the nations owe homage, is prophesied. Psalm 2 can be integrated with other Old Testament passages such as the extensively cited Book of Isaiah, the covenants with Abraham, Isaac, and Jacob in the Book of Genesis and the Davidic covenants (the blessing and the cursing) in the Book of Samuel, to point to King Jesus.

[38] Waltke and O'Connor, page 155.

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